THE SNARE BROKEN,

OR, THE

NATURAL and *ETERNAL*

DEITY of the SON of GOD;

As also

Of the HOLY GHOST,

ASSERTED:

By a Person, who having been formerly a SOCINIAN, *and then an* ARRIAN, *came at length, by a free Consideration of the* SCRIPTURES, *to be fully convinc'd of the Truth of the Catholick Faith concerning the Blessed* TRINITY.

Nihil tam Certum, quam quod ex Dubio Certum.

(2. M.)

[By Zachary Mayne]

Printed in the Year 1694.

ADVERTISEMENT.

THis Treatiſe was written by the Author (yet living) about ten or twelve Years ſince, and thus occaſion'd to be publiſhed.

The *Author* being ſuſpected (for ſome former carriages) to be a *Socinian*, was queſtioned by ſeveral as being ſuch: And a Friend of his intimating ſo much to him, he told his Friend, That he could ſufficiently diſprove that Calumny by a Paper that had lain by him theſe ten Years; which the ſame Friend deſir'd to ſee, and communicated to others for their Satisfaction: one of whom, that had been greatly prejudic'd againſt the *Author*, upon ſight of it, earneſtly deſir'd of him in a preſſing Letter that he would publiſh it for the common Good. To whom he reply'd, That if he would Print it, the *Author* would give him the Copy, with his Permiſſion to publiſh it, if he thought it might be of any Uſe.

To the *Publisher* of the following *Treatise*.

Sir, I *Truly congratulate that Event of Providence, which has brought to your hands such a surprizing Vindication of the Truth in this Age of Infidelity and Apostacy: You are oblig'd not to let it ly any longer hid, and I think the Author is not to be excus'd by his Modesty, for having suppress'd it so long. There is a Restitution we all owe to injur'd Truth; and I have alway esteem'd it the greatest Indication of a noble Mind, not to be* afraid, *or* asham'd *to declare where I have trod amiss; and to warn others from falling into those pits, which I had much ado to escape. I am not a little sensible of some considerable Advantages that have been given to the Adversaries of the Holy Doctrine maintain'd in the following* Treatise, *by the* Unwariness *or* Intemperance *of some of its Vindicators; who, tho' no ordinary Masters of Sense and Learning, have either by the impression of an Orthodox Education, or Heat of Temper, or perhaps something else, been insensibly prevail'd on to rush into the Battel, before they have been fully acquainted with the strength, or Measures of the adverse Party. I shall always despair of seeing any considerable Conquests made by the depth of* Metaphysical Speculations, *(be they in themselves never so true,) or the toilsom labour of* Ecclesiastical History, *(be it never so incorrupted and impartial:) And I believe hardly any one will expect much good from either of these ways, if he but considers the Humours of that Sect of Men we have to deal with, what* Volzogen *has written against the one, and* Sandius *perform'd in the other; the small number of those whose* Heads are cast into such a Mold, *(as a Modern* Metaphysician *phrases it,) as to be able clearly to comprehend the* former; *or who have drudg'd long enough, to be sufficient Judges of the* latter: *and the frequent unsuccessfulness of such Attempts that have been carried on in both these ways, with such an ingenuity, solidity, and accuracy, as is not easily to be found. I do not at all doubt but that among the* Anti-trinitarians, *as well* Arrians *as* Socinians, *there are several who with great sincerity seek after the Truth: Neither do I at all wonder that there are such, who from the prevalency of* Temper *or* Conversation, *are so far carried away by the* Niceties *of some* Metaphysical *Divines, and the* Uncertain *Relations of some* Church Historians, *as to throw away what they most earnestly search after. It will be no easy task to remove these Obstacles, by which (as I am willing to judge) some well-meaning Persons are perverted from the possession of the greatest and most noble Truths; but I trust it will be no very hard one to engage such to follow their own Methods, and leisurely to examine the Steps which the worthy Author, (once under the same* Infidelity, *or* Scruples *with them) has taken to find out the True* Catholick *Faith, and to free himself from the* Snare *into which he was fallen.*

Alfred Bull Mr. N, 1917 3/6

Erudito, ac Pio Lectori

S.

TE Oro,& Obteſtor, *Frater Chariſſime, per* JESU *Noſtri Viſcera, ut* Chriſtianiſmi *Profeſſionem per tot hominum* Satanicorum *dicta, Facta*q; Antichriſtianiſſima *vacillantem ſuſtentare totis Viribus annitaris. Veritatis Salutiferæ ex oculis noſtris auferendæ ingruentibus undiq; Periculis Mecum ſemper Ingemiſcas. Ut uſque Illi adhærere poſſimus, qui dicit,* Ego ſum Via, Veritas, ac Vita, *Audiamus Illum etiam dicentem:* Attollite Jugum meum ſuper vos,& Diſcite a Me,quia Mitis ſum,& Humilis Corde. *Ardentiſſimas Cogitationes Animum meum ingenti pondere quodammodo opprimentes juvat hoc* Diſticho *aliquatenus Explicare:*

Sola poteſt Submiſſa DEUM Mens Cernere CHRISTUM,
Odit Mens HUMILEM quæque SUPERBA DEUM.

Opto te bene Valere, atque Erudito hujus Tractatus Authori, Dulciſſimam tibi Veritatem propinanti, maximas habere Gratias.

The Natural and Eternal Deity of the SON *of* GOD, *as alſo of the* HOLY GHOST, *Aſſerted.*

CHRISTIAN, and therefore Courteous *Reader*, I hold my ſelf oblig'd in Conſcience to make what amends God ſhall enable me to the Publick for the wrong that I have done, but eſpecially to endeavour to repair the Glory of God my Saviour, and God the Holy Ghoſt, as I ſhall be enabled; which I fear I have by my ignorance, and Raſhneſs diminiſht, and for which I humbly implore the pardon, and mercy of the Almighty. I was formerly of the *Socinian* Perſwaſion, and declar'd my ſelf ſo for about two moneths near the Year 1651, by which I know I griev'd many good Perſons that knew me, and had charitable thoughts of me, and I doubt I might make ſome to queſtion the truth, which they had believ'd; tho' I hope not many: for that I was neither buſy in meddling with the Conſciences of others, neither was I of ability to manage an Argument with any great ſubtilty. But after about two moneths that I had convers'd with the *Socinians* in *London*, Mr. *John Biddle*, being then alive, obſerving many odd Notions that he had, as particularly that of the *Anthropomorphites*, I returned to *Oxford*, and converſed, and communicated with the Orthodox ever after. Yet I confeſs I continued to doubt of thoſe matters, and was on and off in my thoughts about them for near twenty Years together. Dr. *Thomas Goodwin*, who was then Preſident of our Colledge, was ſatisfied that I ſhould receive the Sacrament with him, tho' he knew my Doubts; becauſe, as he obſerved (and it was true) that I could never forego the Notion of *Chriſt*'s Death as a proper Sacrifice, whatever the *Socinians* offer'd to the contrary in their Gloſſes, upon λύτρον, and ἀντίλυτρον. And I can, and do call God to witneſs, that what I write is not for worldly Intereſt. Nay, I am ſenſible that I may do my ſelf conſiderable damage by it: But I think it a piece of Honeſty at this time, to caſt in my Mite to the Treaſury of thoſe many

worthy Labours, which will be occaſioned (as I ſuppoſe) to be publiſhed through the raw and bold Attempts of divers, to diveſt our Saviour of his Natural Deity, as being the Eternal Son of God; and the Holy Ghoſt, of his being the moſt High God alſo. ——— I am much troubled to think what Work Men may make of it upon this Subject. Learning, I ſuppoſe, was never ſo common, nor perhaps the Wits of Men of any Age never more quick and ſmart, or the Humours of Men in a greater ferment, than they are now all over *Europe:* and now for the Philoſopher to fall to work with his Arguments, and the Linguiſt with his Criticiſms in a ſubject of the higheſt nature, and indeed utterly ſurpaſſing the Wit of Man to comprehend, might do a world of miſchief; and for all I can foreſee, ſet all *Europe* in another Flame, tho' that which the *French* and *Turk* have kindled, ſhould be never ſo happily quenched. And therefore I humbly adviſe (who am wholly diſintereſted further than as I am a Chriſtian, and have thought of the Subject now theſe 35 Years, and that with ſerious concern,) Firſt, That Men would lay aſide their Philoſophy in inquiring into, and handling this ſubject; that is, as to the ὅτι, or intrinſick Reaſons, for it is impoſſible by reaſon to comprehend the Being of God. Secondly, That they wholly betake themſelves to a Scriptural conſideration of the ὅτι: and my thoughts what they are as informed by Scripture, after ſo long a Pauſe, as with ſhame I have mentioned, I humbly offer as followeth: only here obſerve that I deſign not to be ſo prolix, as to mention all, or the moſt Arguments that may be brought for the proof of the Deity of our LORD, or the Holy Ghoſt, but only thoſe that have chiefly ſway'd with me.

And firſt, For that of our Saviour I conſider the clearneſs of his *Præexiſtence* to his being Born of the Virgin. 'Before *A-'braham* was, I am. *Joh.* 8. 58. Thou art not fifty years old '(ſay the *Jews*) and haſt thou ſeen *Abraham*? In the Verſe immediately before; upon which our Saviour utters this, which certainly the *Jews* took in that ſenſe, as aſſerting a *Præexiſtence*, and thereupon took up ſtones to ſtone him. But it is more plainly aſſerted in *Joh.* 1, 1. 'In the beginning was the 'Word and the Word was with God. Ver. 14. And the Word 'was made Fleſh. What was that which was made Fleſh, or became Fleſh, (for it is ἐγένετο) but ſomething that was, before it was made or became Fleſh? Therefore the Word was in being

ing before it became Fleſh. But in the ſecond Chap. of the *Hebr.* V. 13, 14. it is yet much more plainly expreſſed: 'And 'again, I and the Children that thou haſt given me; ſpeaking of Chriſt, Ver. 14. 'And becauſe the Children are partakers of 'Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame, 'that through Death he might deſtroy him that had the power 'of Death, that is the Devil. He in like manner μετεσχε, took part with the Children, whom he was to Redeem by dying in fleſh and blood. Who took part, but he that had another Nature before? He took part upon deſign in order to an end, *viz.* That of dying, therefore he was a deſigning Perſon before, a Perſon of Counſel, and Wiſdom, and great deſigns. Another great Argument to me of his *Præexiſtence*, which hath often affected me, is his being with the Father, hearing from the Father his Doctrine that he afterwards preached: Coming from the Father, which our Saviour ſo often makes mention of, as being before his coming into the World. Now for the Anſwer that is made by the *Socinians*, that our Saviour was caught up into Heaven ſometime before his Appearing in the World, in the Courſe of his Miniſtry, and converſed with God, as *Moſes* did in the Mount; it is a *Non ſcriptum*, and to me looks like a very unſavoury Fiction. How roundly, and fully doth our Saviour expreſs this thing? *Joh.* 16. 28. 'I came forth from 'the Father, and am come into the World, again I leave the 'World, and go to the Father. That is; After my Death, I leave off being here in the World, and go to Heaven to my Father altogether; as before I was Born of my Mother, and came into the World, I was with my Father altogether, rejoycing always before him: And upon this as fully, and roundly ſpoken the Diſciples Anſwer, 'Now ſpakeſt thou plainly, and ſpakeſt 'no Proverb: Now we know and believe that thou cameſt forth from God; that is from God as his Manſion-place, where he had ever been before he came to them. So *Joh.* 6. 62. Our Saviour having before aſſerted that he was the Bread of Life, which came down from Heaven; and finding that this with other Myſterious expreſſions, had offended many of his Hearers, he asks them in Ver. 61. 'What, ſaith he, doth this offend 'you? What, and if you ſhould ſee the Son of Man aſcend up 'where he was before? Is it not as credible that I ſhould come down from Heaven, the place of my Reſidence at firſt; as that I ſhould aſcend thither at laſt; and that viſibly ſo, as ye ſhall

ſee

ſee it with your eyes? Doth not this ſpeak plainly that *Chriſt* was not only with the Father occaſionally, and for a time of Inſtruction only, (as the *Socinians* would have it) but that he was in Heaven, as his Manſion, and Dwelling-place for ever before; and here upon Earth only occaſionally, and for a time? Give me Scriptures in their plain, and obvious ſenſe and meaning without a force, or a ſtrain: for if once Men begin to ſtrain for the ſenſe, farewell the genuine Truth; and therefore I do, and have often deſpair'd of Truth, when it is once engag'd in Diſpute; when Men for their Credit will ſtrain their Wits: and therefore no wonder if they ſtrain the Word, and wreſt it from its genuine ſenſe and ſcope.

And indeed while I was a *Socinian*, (for I will do all Men and Parties (that I have to do with) all the right I can (for I honeſtly pretend to an Univerſal Candor;) I ſay while I was a *Socinian*, I was ſo *ex animo*; and then went to take Scriptures in their plain ſenſe, ſcope and tendency, and did never think it adviſeable to undertake to be a Patron of that Cauſe, for that I ſaw Diſputes would be endleſs, and Diſputants might hold an Argument *pro* and *con* in this Subject to the end of the World, according, to the ſeveral Diſtinctions that have been framed. But now I believe, That taking Scriptures according to plain ſenſe and meaning, for our Saviours Natural Deity, hath the better of my ſo taking them when I was a *Socinian*; and the Judgement of my Belief I ſubmit to the Reader of my Arguments.

So much, I humbly conceive, may ſerve to be ſpoken concerning the *Præexiſtence* of our Saviour, to his being Born of the *Virgin*.

But here comes in the *Arrian*: And, ſaith he, I grant our Saviour was *Præexiſtent* to his being Born of the *Virgin*; and he was made Fleſh, who had exiſted Perſonally before, and he was made to partake of Fleſh and Blood, as thoſe that were to be his Children did, that he might die for them, and Redeem them. He had dwelt in Heaven before ever he came into the World; and was not only caught up into Heaven to ſee, and hear what he was to reveal; but he was only a Created Spirit, or Angel, and was in the fulneſs of time united to the Humane Nature, by the power of the Holy Ghoſt. This Opinion, I confeſs, I have inclined to alſo: But I am alſo beaten out of this by the Apoſtle's Diſcourſe, or whoſoever was the Author of the Epiſtle to the *Hebrews*, in the firſt and ſecond Chapter, Ch. 1. 13.

'To

'To which of the Angels ſaid he at any time, Sit thou at my 'Right Hand, until I make thine enemies thy foot-ſtool? 'Are 'they not all Miniſtring Spirits? Ver. 5. 'Unto which of the 'Angels ſaid he at any time, Thou art my Son, this day have 'I begotten thee? Ver. 1. 'And again when he bringeth his 'Firſt Begotten into the World, he ſaith, And let all the An-'gels of God worſhip him. Now if all the Angels of God muſt worſhip him, and that God the Father ſaid not ſo, or ſo to any one of all the Angels; he is clearly ſet forth as one above all the Orders of Angels, and therefore in plain meaning above all Creatures; therefore no leſs than God. Nay, whereas the Apoſtle only words it, Worſhip him all ye Angels; or, Let all the Angels of God worſhip him, it is in the *Pſalmiſt;* whence the Apoſtle quotes the Expreſſion, *Pſal.* 17. 7. 'Worſhip him 'all ye Gods. So that whatever Titular God there is, or can be conceived in the whole Creation, they are all inferiour to him, and he is not of their Rank, or Kind; therefore not a Creature, as to his Divine Nature, but of the proper genuine Eſſence of the moſt High God; as a Son is of the ſame kind with his Father; and we know there is but One God in number, tho' the Son, and the Father among us make Two in number.

But that which yet further, and beyond all theſe things convinceth me that our Lord *Chriſt* is God by Nature, is, That he undertook to Anſwer, and Satisfy the Law for Sinners.

'*The ſting of Death is ſin, and the ſtrength of ſin is the Law.* It were a very ſmall matter for us to Die, were it not for Sin that follows us to our Graves, to Judgment, and to Hell; and Sin could have no ſtrength in it to Damn us, and caſt us into Hell, were it not for the Law of God that forbids it, and threatens Death, and Hell upon the Commiſſion of it. Now this Law of God is impowred and invigorated with all the Majeſty and Authority of that God that made it, and binds down the Sinner unavoidably to deſtruction, until ſome one come that can deal with this Law ſo full of Majeſty, and Authority: Until, I ſay, ſuch a One come and free us from this Law, the Sinner cannot be ſet at Liberty from the Condemning Power of it. I meddle not with that Queſtion, Whether God can Pardon without a Satisfaction, or no; I think it is evidently declar'd that he will not, *Without ſhedding of Blood there is no Remiſſion; Heb.* 1. 22. and therefore it comes all to one in this

matter. Now what Creature tho' never ſo Great, Wiſe, and Innocent, dares appear in the face of the Law to reſcue the Priſoners; for all the World is become guilty before God, *Jews*, and *Gentiles*. There is no Creature but is ſubject to the Law of God; and the utmoſt Good that the Creature can receive from the Law, is to be acquitted in his own Perſon, having never offended it. Why yet here comes a Champion into the field our Lord JESUS by Name; and he comes into the field as it were (for that ſeems to be the Apoſtle's Scheme, Habit, or Form of Expreſſion) and demands Liberty for the Law's Captives, which he hath Liberty from the Father to Redeem; not by offering Violence to the Law, but by paying a Price which ſhall be tantamont to the Damnation, or Eternal Sufferings of all the ſinful Men, and Women of all Ages of the World, and by the Ordination of God the Father the Law muſt yield, may not detain them any longer under the Sentence of Condemnation, in Caſe this Great Redeemer Pay to the Law a Valuable Conſideration, which accordingly he did by Dying. And whereas before we were all Naturally, or by Condition of our Natures as it were Married to the Law; the Law is now by the Death of *Chriſt* reputed as Legally-dead; and we are no Adultereſſes, tho' we be Married to another; that is, to the Son of God, who Redeem'd us, bought us off from the Law, and Marries us to Himſelf upon the New Conditions of Faith, and ſincere Obedience: and this ſhall now be accepted at our hands, as effectually, as perfect unerring Obedience would have been from our firſt Husband the Law, had we ſtood Innocent. I confeſs the *Tropes* ſeem to interfere, thoſe of Champion; and Surety, thoſe of the Fields and the Court; but they are all juſtified by Expreſſions, that we may pick up out of the Apoſtle's Diſcourſes of this ſubject. And if our Underſtandings be at laſt well inform'd, it is no great matter what become of the *Figures*, which were only by the Fancy to introduce the matter into our Underſtanding. That *Chriſt*'s Death was λύτρον, and ἀντάλλαγμα, a Price of our Redemption is expreſſed often; and that he delivered us from the Law is as often found; and that this Law was not only the Ceremonial, but the Moral Law, I think it as plain: For elſe how ſhould the whole World become guilty before God, but by the Sentence of the Moral Law, which is the *Strength of ſin*? And how could our Saviour deliver the *Gentiles* from their ſin, but by weakning its Strength; that is, taking off the Condemning

Power

Power of the Law? And how could he take off the Condemning Power of the Law, but by ſuffering the Penalty of it? And what Creature could ſuſtain the Wrath of God, which the Law was armed with? Methinks it is as plain as one of the Firſt Principles in *Metaphyſicks*. Who but God could ſuſtain the Wrath of God, and not periſh under it? And yet this we find Performed by our Saviour, as it had been Prophecied of him, *Zech.* 3.7. 'Awake, O Sword, againſt my Shepherd, and againſt 'the Man that is my Fellow, ſaith the Lord of Hoſts: Smite 'the Shepherd, and the Sheep ſhall be ſcattered. This is applyed by our Saviour to himſelf, in the very Evening of his Paſſion, *Matth.* 26. 31. *Mark* 14. 27. *Joh.* 16. 32. And we ſee it accompliſhed in theſe words, *My God, my God, why haſt thou forſaken me?* Now by this Suffering *Chriſt* ſatisfied the Law; and in that way did as it were Conquer it: He **Nailed it to his Croſs*, *Col.* 2. 14. The Law brought *Chriſt Jeſus* to his Death, and Croſs more effectually than the *Jews* and *Romans*; and there our Saviour left the Law for Dead; as it is expreſſed at large in an Elegant *Allegory* by the Apoſtle *Paul*, *Rom.* 7. the firſt 6. Verſes: 'Know ye not, Brethren, for I ſpeak to them that know the 'Law, how that the Law hath dominion over a Man, as long 'as he liveth. For the Woman, which hath an Husband, is 'bound by the Law to her Husband ſo long as he liveth; but 'if the Husband be dead, ſhe is free from the Law of her Huſ'band. So then if while her Husband liveth ſhe be married to 'another Man, ſhe ſhall be called an Adultereſs; But if her 'Husband be dead, ſhe is free from that Law; ſo that ſhe is no 'Adultereſs tho' ſhe be married to another Man. Wherefore, my 'Brethren, ye alſo are become Dead to the Law by the Body of '*Chriſt*, that ye ſhould be married to another, even to Him that 'is raiſed from the Dead, that we ſhould bring forth fruit unto 'God. For when we were in the Fleſh, the motions of Sin, which 'were by the Law did work in our Members to bring forth fruit 'unto Death: But now we are delivered from the Law, that 'being dead wherein we were held (that is the Law) that we

* *I am apt to think that this Expreſſion of* Nailing it to his Croſs, *may be chiefly intended of the* Ceremonial Law; *becauſe that which was Nailed to the Croſs, was Cancelled; whereas that is not true concerning the* Moral Law; *tho' it were left in a ſenſe Dead, that is as to the Power of Condemnation againſt Believers.*

'should serve in newness of Spirit, and not in the oldness of 'the Letter. Here you see the Law is Dead by the Body of *Christ* Crucified, and thereby we are free to be married to another, even to Him that is raised from the Dead; nay, who raised himself from the Dead; For, saith he, 'I have power to 'lay down my Life, and I have power to take it again, *Joh.* 10. 18. Now, who can this be but God, but the Natural Son of God? For, who could confront the Law of God, without doing Affront unto it, and leave it for dead by dying, and yielding to it, and not perish under it? Or, how could any other Nature give Value to his Suffering to make it a just Price of Redemption of the whole World, but the Natural Son of God?

There are many other things and Expressions, which have greatly affected and moved me to my present perswasion; as that in *Heb.* 1. 10, 11, 12. His making and destroying the World: Our being commanded to Worship and Trust in Him, as God, even as we Honour the Father: His Saying, I, and the Father are One: His Answering *Philip* as he did, when he desir'd him that he would shew them the Father, *Joh.* 14. 8. '*Jesus* saith 'unto him, Have I been so long time with you, and yet hast 'thou not known me, *Philip*? He that hath seen me, hath 'seen the Father: Which fully accords with that in *Heb.* 1. 1, 2. 'God hath in these last days spoken to us by his Son, whom 'he hath appointed Heir of all things; by whom also he made 'the Worlds: who being the Brightness of his Glory, and the 'Express Image of his Person ——— A Native, and as it were, a Domestical Expression of one that is a Son by Nature. And then the Intimacies that our Saviour signifies that he had with his Father: 'The Father loveth the Son, and sheweth 'him all things that himself doth, and he will shew him greater 'things than these, that ye may marvel. For as the Father 'raiseth up the Dead, and quickeneth them, even so the Son 'quickeneth whom he will, *Joh.* 5. 20, 21. 'The Son can 'do nothing of himself, but what he seeth the Father do; 'for whatsoever things he doth, these also doth the Son like'wise, Ver. 19. As the Father hath Life in himself, so hath he 'given to the Son to have Life in himself, Ver. 26. Which Expression I take to be Incommunicable to any Creature. These things may suffice to have been spoken as the Grounds of my Belief concerning the Natural Deity of God the Son; I come to the next place to give the Reasons for my Belief, That the

Holy

Holy Ghost is God of the same Essence with the Father, and the Son, and not a meer Creature) yet a Person, and no meer Power: And in this I shall be very Brief, because the Evidences are not so many, tho' they are as Effectual. —— And here first, It is plain that the Spirit of God by its Omnipotent Incubation did produce all the Variety of Creatures, when it moved upon the face of the Waters, *Gen.* 1. 2. 'Again, All Christians acknowledge that the Scriptures were written by Men Divinely Inspir'd; they were Θεόπνευστοι Inspir'd, or Spirited, and breath'd on by the Spirit of God: and who can sanctifie the heart but he that knows the heart; and who knows the heart but God? The heart is deceitful above all things, and desperately wicked; who can know it? 'I the Lord, *Jer.* 17. 9. 10. 'Why hath Satan filled thine heart to lye unto the Holy Ghost? thou hast 'not ly'd unto Men, but unto God, *Acts* 5. 3. 4. All the Gifts given to the Church were given by the Spirit of God, and that with an *Authentick* Authority, 1 *Cor.* 12. 11. 'All these worketh 'that one and the self-same Spirit, dividing to every Man severally as He Will. And to demonstrate how the Spirit, as a Person, and a Divine Spirit assumeth his Authority as God; see *Acts* 13. 2. 'As they ministred to the Lord, and fasted, the Holy 'Ghost said, Separate me *Barnabas*, and *Saul* for the Work whereunto I have called them. Can this be the Voice and Command of any True Spirit inferiour unto God? But to conclude, and to give in the last place the greatest Instance that affects me: for that is my Design especially to declare with what *Scriptures* and *Mediums*, I am chiefly induc'd to settle in the *Orthodox Persuasion*: It is that in 1 *Cor.* 2. 6. 'Howbeit we speak Wisdom 'among them that are Perfect, yet not the Wisdom of this 'World, nor of the Princes of this World, that come to nought. The Apostles had the Treasury of a Celestial Philosophy committed to them, which they published, and discoursed, and made it their Business so to do. It was indeed a Mysterious Wisdom, Ver. 7. 'But we speak the Wisdom of God in a Mystery, even the 'hidden Wisdom, which God ordained before the World unto 'our Glory: Ver. 8. 'Which none of the Princes of this World 'knew: Ver. 9. 'But as it is written, Eye hath not seen, nor Ear 'heard, neither have enter'd into the Heart of Man, the things 'which God hath prepared for them that love him. Well, how came they to know this Recluse hidden Mysterious Wisdom, which the very Chief of the World, Princes, and Philosophers did

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ſee it with your eyes? Doth not this ſpeak plainly that *Chriſt* was not only with the Father occaſionally, and for a time of Inſtruction only, (as the *Socinians* would have it) but that he was in Heaven, as his Manſion, and Dwelling-place for ever before; and here upon Earth only occaſionally, and for a time? Give me Scriptures in their plain, and obvious ſenſe and meaning without a force, or a ſtrain: for if once Men begin to ſtrain for the ſenſe, farewell the genuine Truth; and therefore I do, and have often deſpair'd of Truth, when it is once engag'd in Diſpute; when Men for their Credit will ſtrain their Wits: and therefore no wonder if they ſtrain the Word, and wreſt it from its genuine ſenſe and ſcope.

And indeed while I was a *Socinian*, (for I will do all Men and Parties (that I have to do with) all the right I can (for I honeſtly pretend to an Univerſal Candor;) I ſay while I was a *Socinian*, I was ſo *ex animo;* and then went to take Scriptures in their plain ſenſe, ſcope and tendency, and did never think it adviſeable to undertake to be a Patron of that Cauſe, for that I ſaw Diſputes would be endleſs, and Diſputants might hold an Argument *pro* and *con* in this Subject to the end of the World, according, to the ſeveral Diſtinctions that have been framed. But now I believe, That taking Scriptures according to plain ſenſe and meaning, for our Saviours Natural Deity, hath the better of my ſo taking them when I was a *Socinian;* and the Judgement of my Belief I ſubmit to the Reader of my Arguments.

So much, I humbly conceive, may ſerve to be ſpoken concerning the *Præexiſtence* of our Saviour, to his being Born of the *Virgin*.

But here comes in the *Arrian:* And, ſaith he, I grant our Saviour was *Præexiſtent* to his being Born of the *Virgin;* and he was made Fleſh, who had exiſted Perſonally before, and he was made to partake of Fleſh and Blood, as thoſe that were to be his Children did, that he might die for them, and Redeem them. He had dwelt in Heaven before ever he came into the World; and was not only caught up into Heaven to ſee, and hear what he was to reveal; but he was only a Created Spirit, or Angel, and was in the fulneſs of time united to the Humane Nature, by the power of the Holy Ghoſt. This Opinion, I confeſs, I have inclined to alſo: But I am alſo beaten out of this by the Apoſtle's Diſcourſe, or whoſoever was the Author of the Epiſtle to the *Hebrews*, in the firſt and ſecond Chapter, Ch. 1. 13.

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'To which of the Angels ſaid he at any time, Sit thou at my 'Right Hand, until I make thine enemies thy foot-ſtool? 'Are 'they not all Miniſtring Spirits? Ver. 5. 'Unto which of the 'Angels ſaid he at any time, Thou art my Son, this day have 'I begotten thee? Ver. 1. 'And again when he bringeth his 'Firſt Begotten into the World, he ſaith, And let all the An-'gels of God worſhip him. Now if all the Angels of God muſt worſhip him, and that God the Father ſaid not ſo, or ſo to any one of all the Angels; he is clearly ſet forth as one above all the Orders of Angels, and therefore in plain meaning above all Creatures; therefore no leſs than God. Nay, whereas the Apoſtle only words it, Worſhip him all ye Angels; or, Let all the Angels of God worſhip him, it is in the *Pſalmiſt;* whence the Apoſtle quotes the Expreſſion, *Pſal.* 17. 7. 'Worſhip him 'all ye Gods. So that whatever Titular God there is, or can be conceived in the whole Creation, they are all inferiour to him, and he is not of their Rank, or Kind; therefore not a Creature, as to his Divine Nature, but of the proper genuine Eſſence of the moſt High God; as a Son is of the ſame kind with his Father; and we know there is but One God in number, tho' the Son, and the Father among us make Two in number.

But that which yet further, and beyond all theſe things convinceth me that our Lord *Chriſt* is God by Nature, is, That he undertook to Anſwer, and Satisfy the Law for Sinners.

'*The ſting of Death is ſin, and the ſtrength of ſin is the Law.* It were a very ſmall matter for us to Die, were it not for Sin that follows us to our Graves, to Judgment, and to Hell; and Sin could have no ſtrength in it to Damn us, and caſt us into Hell, were it not for the Law of God that forbids it, and threatens Death, and Hell upon the Commiſſion of it. Now this Law of God is impowred and invigorated with all the Majeſty and Authority of that God that made it, and binds down the Sinner unavoidably to deſtruction, until ſome one come that can deal with this Law ſo full of Majeſty, and Authority: Until, I ſay, ſuch a One come and free us from this Law, the Sinner cannot be ſet at Liberty from the Condemning Power of it. I meddle not with that Queſtion, Whether God can Pardon without a Satisfaction, or no; I think it is evidently declar'd that he will not, *Without ſhedding of Blood there is no Remiſſion; Heb.* 1. 22. and therefore it comes all to one in this

matter. Now what Creature tho' never ſo Great, Wiſe, and Innocent, dares appear in the face of the Law to reſcue the Priſoners; for all the World is become guilty before God, *Jews*, and *Gentiles*. There is no Creature but is ſubject to the Law of God; and the utmoſt Good that the Creature can receive from the Law, is to be acquitted in his own Perſon, having never offended it. Why yet here comes a Champion into the field our Lord JESUS by Name; and he comes into the field as it were (for that ſeems to be the Apoſtle's Scheme, Habit, or Form of Expreſſion) and demands Liberty for the Law's Captives, which he hath Liberty from the Father to Redeem; not by offering Violence to the Law, but by paying a Price which ſhall be tantamont to the Damnation, or Eternal Sufferings of all the ſinful Men, and Women of all Ages of the World, and by the Ordination of God the Father the Law muſt yield, may not detain them any longer under the Sentence of Condemnation, in Caſe this Great Redeemer Pay to the Law a Valuable Conſideration, which accordingly he did by Dying. And whereas before we were all Naturally, or by Condition of our Natures as it were Married to the Law; the Law is now by the Death of *Chriſt* reputed as Legally-dead; and we are no Adultereſſes, tho' we be Married to another; that is, to the Son of God, who Redeem'd us, bought us off from the Law, and Marries us to Himſelf upon the New Conditions of Faith, and ſincere Obedience: and this ſhall now be accepted at our hands, as effectually, as perfect unerring Obedience would have been from our firſt Husband the Law, had we ſtood Innocent. I confeſs the *Tropes* ſeem to interfere, thoſe of Champion; and Surety, thoſe of the Fields and the Court; but they are all juſtified by Expreſſions, that we may pick up out of the Apoſtle's Diſcourſes of this ſubject. And if our Underſtandings be at laſt well inform'd, it is no great matter what become of the *Figures*, which were only by the Fancy to introduce the matter into our Underſtanding. That *Chriſt*'s Death was λύτρον, and ἀντάλλαγμα, a Price of our Redemption is expreſſed often; and that he delivered us from the Law is as often found; and that this Law was not only the Ceremonial, but the Moral Law, I think it as plain: For elſe how ſhould the whole World become guilty before God, but by the Sentence of the Moral Law, which is the *Strength of ſin*? And how could our Saviour deliver the *Gentiles* from their ſin, but by weakning its Strength; that is, taking off the Condemning Power

Power of the Law? And how could he take off the Condemning Power of the Law, but by ſuffering the Penalty of it? And what Creature could ſuſtain the Wrath of God, which the Law was armed with? Methinks it is as plain as one of the Firſt Principles in *Metaphyſicks*. Who but God could ſuſtain the Wrath of God, and not periſh under it? And yet this we find Performed by our Saviour, as it had been Prophecied of him, *Zech.* 3.7. 'Awake, O Sword, againſt my Shepherd, and againſt 'the Man that is my Fellow, ſaith the Lord of Hoſts: Smite 'the Shepherd, and the Sheep ſhall be ſcattered. This is applyed by our Saviour to himſelf, in the very Evening of his Paſſion, *Matth.* 26. 31. *Mark* 14. 27. *Joh.* 16. 32. And we ſee it accompliſhed in theſe words, *My God, my God, why haſt thou forſaken me?* Now by this Suffering *Chriſt* ſatisfied the Law; and in that way did as it were Conquer it: He **Nailed it to his Croſs*, *Col.* 2. 14. The Law brought *Chriſt Jeſus* to his Death, and Croſs more effectually than the *Jews* and *Romans*; and there our Saviour left the Law for Dead; as it is expreſſed at large in an Elegant *Allegory* by the Apoſtle *Paul*, *Rom.* 7. the firſt 6. Verſes: 'Know ye not, Brethren, for I ſpeak to them that know the 'Law, how that the Law hath dominion over a Man, as long 'as he liveth. For the Woman, which hath an Husband, is 'bound by the Law to her Husband ſo long as he liveth; but 'if the Husband be dead, ſhe is free from the Law of her Huſ-'band. So then if while her Husband liveth ſhe be married to 'another Man, ſhe ſhall be called an Adultereſs; But if her 'Husband be dead, ſhe is free from that Law; ſo that ſhe is no 'Adultereſs tho' ſhe be married to another Man. Wherefore, my 'Brethren, ye alſo are become Dead to the Law by the Body of '*Chriſt*, that ye ſhould be married to another, even to Him that 'is raiſed from the Dead, that we ſhould bring forth fruit unto 'God. For when we were in the Fleſh, the motions of Sin, which 'were by the Law did work in our Members to bring forth fruit 'unto Death: But now we are delivered from the Law, that 'being dead wherein we were held (that is the Law) that we

* *I am apt to think that this Expreſſion of* Nailing it to his Croſs, *may be chiefly intended of the* Ceremonial Law; *becauſe that which was Nailed to the Croſs, was Cancelled; whereas that is not true concerning the* Moral Law; *tho' it were left in a ſenſe Dead, that is as to the Power of Condemnation againſt Believers.*

'ſhould ſerve in newneſs of Spirit, and not in the oldneſs of 'the Letter. Here you ſee the Law is Dead by the Body of *Chriſt* Crucified, and thereby we are free to be married to another, even to Him that is raiſed from the Dead; nay, who raiſed himſelf from the Dead; For, ſaith he, 'I have power to 'lay down my Life, and I have power to take it again, *Joh.* 10. 18. Now, who can this be but God, but the Natural Son of God? For, who could confront the Law of God, without doing Affront unto it, and leave it for dead by dying, and yielding to it, and not periſh under it? Or, how could any other Nature give Value to his Suffering to make it a juſt Price of Redemption of the whole World, but the Natural Son of God?

There are many other things and Expreſſions, which have greatly affected and moved me to my preſent perſwaſion; as that in *Heb.* 1. 10, 11, 12. His making and deſtroying the World: Our being commanded to Worſhip and Truſt in Him, as God, even as we Honour the Father: His Saying, I, and the Father are One: His Anſwering *Philip* as he did, when he deſir'd him that he would ſhew them the Father, *Joh.* 14. 8. '*Jeſus* ſaith 'unto him, Have I been ſo long time with you, and yet haſt 'thou not known me, *Philip?* He that hath ſeen me, hath 'ſeen the Father: Which fully accords with that in *Heb.* 1. 2, 3. 'God hath in theſe laſt days ſpoken to us by his Son, whom 'he hath appointed Heir of all things; by whom alſo he made 'the Worlds: who being the Brightneſs of his Glory, and the 'Expreſs Image of his Perſon. ——— A Native, and as it were, a Domeſtical Expreſſion of one that is a Son by Nature. And then the Intimacies that our Saviour ſignifies that he had with his Father: 'The Father loveth the Son, and ſheweth 'him all things that himſelf doth, and he will ſhew him greater 'things then theſe, that ye may marvel. For as the Father 'raiſeth up the Dead, and quickeneth them, even ſo the Son 'quickeneth whom he will, *Joh.* 5. 20, 21. 'The Son can 'do nothing of himſelf, but what he ſeeth the Father do; 'for whatſoever things he doth, theſe alſo doth the Son like-'wiſe, Ver. 19. As the Father hath Life in himſelf, ſo hath he 'given to the Son to have Life in himſelf, Ver. 26. Which Expreſſion I take to be Incommunicable to any Creature. Theſe things may ſuffice to have been ſpoken as the Grounds of my Belief concerning the Natural Deity of God the Son; I come in the next place to give the Reaſons for my Belief, That the

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Holy Ghoſt is God of the ſame Eſſence with the Father, and the Son, and not a meer Creature; yea a Perſon, and no meer Power: And in this I ſhall be very Brief, becauſe the Evidences are not ſo many, tho' they are as Effectual. —— And here firſt, It is plain that the Spirit of God by its Omnipotent Incubation did produce all the Variety of Creatures, when it moved upon the face of the Waters, *Gen.* 1. 2. Again, All Chriſtians acknowledge that the Scriptures were written by Men Divinely Inſpir'd; they were Θεόπνευστοι Inſpir'd, or Spirited, and breath'd on by the Spirit of God: and who can ſanctifie the heart but he that knows the heart; and who knows the heart but God? The heart is deceitful above all things, and deſperately wicked; who can know it? 'I the Lord, *Jer.* 17. 9, 10. 'Why hath Sa-'tan filled thine heart to lye unto the Holy Ghoſt? thou haſt 'not ly'd unto Men, but unto God, *Acts* 5. 3, 4. All the Gifts given to the Church were given by the Spirit of God, and that with an *Authentick* Authority, 1 *Cor.* 12. 11. 'All theſe worketh 'that one and the ſelf-ſame Spirit, dividing to every Man ſeve-'rally as He Will. And to demonſtrate how the *Spirit*, as a Perſon, and a Divine Spirit aſſumeth his Authority, as God; ſee *Acts* 13. 2. 'As they miniſtred to the Lord, and faſted, the Holy 'Ghoſt ſaid, Separate me *Barnabas*, and *Saul* for the Work where-'unto I have called them. Can this be the Voice and Command of any True Spirit, inferiour unto God? But to conclude, and to give in the laſt place the greateſt Inſtance that affects me: for that is my Deſign eſpecially to declare with what *Scriptures* and *Mediums*, I am chiefly induc'd to ſettle in the *Orthodox Perſwaſion:* It is that in 1 *Cor.* 2. 6. 'Howbeit we ſpeak Wiſdom 'among them that are Perfect, yet not the Wiſdom of this 'World, nor of the Princes of this World, that come to nought. The Apoſtles had the Treaſury of a Celeſtial Philoſophy committed to them, which they publiſhed, and diſcourſed, and made it their Buſineſs ſo to do. It was indeed a Myſterious Wiſdom, Ver. 7. 'But we ſpeak the Wiſdom of God in a Myſtery, even the 'hidden Wiſdom, which God ordained before the World unto 'our Glory: Ver. 8. 'Which none of the Princes of this World 'knew: Ver. 9. 'But as it is written, Eye hath not ſeen, nor Ear 'heard, neither have enter'd into the Heart of Man, the things 'which God hath prepared for them that love him. Well, how came they to know this Recluſe hidden Myſterious Wiſdome, which the very Chief of the World, Princes, and Philoſophers did

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not know; neither had enter'd into the Heart of Man to conceive? Why, Ver. 10. 'But God hath Revealed them to us by his 'Spirit: Why, how did the Spirit know? Why, the 'Spirit search-'eth all things, even the Deep things of God. There are none of the Secrets of Eternity, but the Spirit knows them intimately. How ſo? The Apoſtle hath not done with it yet, but inſtanceth further, and proves by a notable ſimilitude, Ver. 11. that the Spirit muſt needs know all that God knows, and therefore I think muſt needs be God; the words are theſe: 'For 'what Man knoweth the things of a Man, ſave the Spirit of a 'Man that is in him? Even ſo the things of God knoweth no 'Man: It is οὐδεὶς, and it is poorly tranſlated *No Man;* it ought to have been tranſlated (as I humbly conceive) *No one, neither Man nor Spirit, nor any Creature; No one but the Spirit of God.* And if the Spirit of a Man be not Eſſentially One with a Man, what is there One with him? And now being but a Similitude, it cannot be preſſed to a Sameneſs; as *Nullum ſimile eſt idem:* Yet I muſt humbly conceive the *ſimile* could not have been made without Blaſphemy, had not the Spirit been of the Divine Eſſence: For what Proportion can there be betwixt Infinite and Finite; ſo that the Spirit, or Holy Ghoſt ſhould be to God, as the Spirit of a Man is to him, to know all his ſecrets, to ſearch into them, and from his perfect intimate knowledge of all the ſecrets of God to be able to communicate them to us? The Spirit is ſo one with the Father and the Son, as that there is no Myſtery hidden, or that can be hidden from him: Therefore he is God with the Father and the Son: and as here it is ſpoken perhaps chiefly of his Intimacy with the Father, who ordinarily ſuſtains the name of God: So in *Joh.* 16. 15, 16, 17. is mention made of his Intimacy with the Son: 'He ſhall take 'of mine, and ſhall ſhew it unto you. So here you ſee is the Counſel of the *Trinity*. No wonder therefore where there is ſo great an Intimacy and Oneneſs, if they often appear together; the Father in a Voice, and the Spirit in a Dove upon the Son: no wonder if theſe be the Three that are ſaid to bear Record in Heaven. If Baptiſm be ordained to be celebrated in the Name of the Father, and of the Son, and of the Holy Ghoſt; and (to give the laſt ſweet and bleſſed Farewel to my proofs) if the Apoſtle conclude his Epiſtle to the *Corinthians*, 2 *Cor.* 13. 14. with this Valediction; 'The Grace of the Lord Jeſus Chriſt, and the 'Love of God the Father, and the Communion of the Holy Ghoſt 'be with you all. Amen.

I have now only this to add touching the Doctrine of the *Trinity;* That tho' I believe this Eſſential Unity, which I have mention'd, and I hope, prov'd, yet that I ſuppoſe there is a great Reſpect to be had to the *διάφορα*, or difference of theſe Perſons in the *Trinity*. For, as I humbly conceive, they that are of the Orthodox Opinion, as touching the Unity of the Three Perſons in the Godhead, are in great danger of Non-attendance to this Real Difference, that there is between the ſeveral Perſons; and are ready to ſwallow up all the Difference and Diſtinction or Diſtinctneſs in the Unity, and to think the Difference to lye only in a various and different Manifeſtation of the Being of God. Whereas there are ſo plain different Attributes, or Attributions of the Three Perſons, as if they were Three diſtinct Beings. The Father is manifeſtly the *Fons Trinitatis*, the Fountain of the Trinity; The Son is united to our Nature ſo, as the Father is not, and the Spirit is not: The Son died in our Nature; ſo did not the Father, nor the Spirit. The Son was ſent by the Father; ſo was not the Father by either the Son, or the Holy Ghoſt: The Holy Ghoſt was ſent by the Father in the Name of the Son, *Joh.* 14. 26. and ſent by the Son himſelf, *Joh.* 16. 7. The Father is the Perſon on whom our Faith and Hope do ultimately terminate, 1 *Pet.* 1. 21. ſo it doth not on the Son, or Holy Ghoſt. The Father in the Work of Redemption ſuſtains the Perſon of the Parties offended, and yet giving his Son in order to the Reconciling the World to himſelf; the Son the Perſon of Mediator, the Spirit applies all that is done by the Father and the Son, in Conviction, Converſion, Quickning, Comforting, Sealing, and Interceſſion within us, *Rom.* 8. 26, 27. I could inſtance in many more Particulars, which ought to have a ſerious conſideration; eſpecially the great Buſineſs of Interceſſion now in Heaven, where the Son Miniſters as a Kingly Prieſt at his Father's Right hand, in the true Tabernacle, which God hath pitched, and not Man. Is there not a great diſtinction here made betwixt the Father and the Son in ſuſtaining two different Perſons? And (what is conſequent upon this Obſervation of the *διάφορα*,) methinks it ſhould ſeem highly Rational to every Chriſtian, every one that owns the Myſtery of the Trinity, That as there are Three diſtinct Perſons, that All juſtly claim the Name and Title of God, as they have the Eſſence; ſo that they ſhould All (that is Each) have their diſtinct Honour from him according to the ſeveral Diſcoveries that are made of them, of their ſeveral diſtinct Habitudes, and Relations to us, and that

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it ſhould not ſeem ſo abſurd a Notion, as I find it doth to ſome, that we may have a diſtinct Communion with the Three Perſons of the *Trinity*: For if it be nothing elſe but to endeavour to Abear our ſelves with diſtinct Honourable Thoughts, and Apprehenſions towards them according to the ſeveral Attributions, or Parts Aſſign'd to them, and moſt really Aſſum'd by them for our Good; and to do this with the greateſt Reverence and Joy that we can conceive in our Minds, what is this leſs than to have Communion with the Three Perſons diſtinctly, yet not excluſively: to love the Lord *Jeſus Chriſt* in ſincerity, to believe in him, 'Ye believe in God (that is in the Father) believe alſo 'in me; and by him we are to believe in God, that is the Father, that by him our Faith and Hope may be in God, 1 *Pet.* 1. 21. The words at large are theſe: 'Who by him do believe in God 'that rais'd him up from the dead, and gave him Glory, that 'your Faith and Hope might be in God. And as this is proper to be endeavour'd and done by us, as one Part of Communion; to wit, that on our Part, ſo we find Two of the Divine Perſons promiſed to come to us together, in caſe we do the Will of God, *Joh.* 14. 21, 23. 'Jeſus anſwer'd and ſaid unto him, If a 'man love me, he will keep my words, and my Father will love 'him, and we will come to him, and make our abode with him. 'And do you think the Communion of the Holy Ghoſt ſhall be deny'd to that Perſon, where the Father and the Son come and dwell? And is not here Communion with the Three Perſons? and yet I deſire all this may be underſtood modeſtly and humbly. And indeed, however it fare with the Notion of theſe things, the Things themſelves ſhall never be underſtood, and experienc'd, but by thoſe that are Humble indeed.

Z. *M.* A. M.

FINIS.